

degradation:—is this rude domicile of the savage is there no significance—is there no peculiar attribute to mark its character, no type to denote that of its occupants? Does it pass away and leave no sign? It does pass away, but in the absolute absence of its oblivion leaves most firmly marked the impress of its nature. It recalls the roving savage subsisting on what the chance of the chase may produce, thinking only of the day's requirements, providing not for the necessities of the morrow. It recalls days of danger and uncertainty and peril—times when the insecurity of property led men to be disregarding of its accumulation; a wild, lawless state of society, but yet an advancing one, such as at present exists amongst the savages of Polynesia;—yes, it has passed away, but it has left a sign, though anomalous it be, oblivion records distinctly this primitive age of architecture. Let us pass on.

The attributes of the second age differ but little from those we have just described, and, with the exception of the acquisition of property, society had not much advanced: still, however, there was an onward step, although, from its peculiar condition, there is but little for us to mark its progress. The possession of flocks and herds required a greater amount of locomotion than the previous state of society had necessitated: this wandering from place to place in search of food for their living property (man not having yet advanced sufficiently to provide for his wants and that of his flocks by the cultivation of the soil), led naturally to the adoption of a species of architecture fitted to their predial mode of life, a habitation that could be removed as often as necessity should dictate: consequently we see this purpose answered by the adoption of tents, which, being removable at pleasure, ensured to the wanderers a covering wherever they should choose to fix their temporary residence. The Arabs of to-day, as those of the time of Ishmael, show perhaps this state of society more forcibly than any other, though possibly these, hemmed in by the halo of centuries of civilisation, have felt in some degree its benign influence. But even in this wandering state of existence have we no prevailing style to mark the architecture of the age? Is there nothing to distinguish it from the last?—to point out to the wayfarer on the dim track of the past the then existing condition of society? Does not the moveable habitation denote plainly its use? Does it not clearly define the character of the wanderer whom it served to cover? Does not the tent he owned for his sole home proclaim at once his nomadic existence? Is it not typical of his roving, yet pastoral habits? Yes, it cannot be denied, the tent of the wandering herdman of that day characterises distinctly this second age of architecture: though in substance the nomad's home exists no more, we still can see its sign as we trace in the dark mirror of the past the wild traits of the tentman's nature.

New visions greet our eyes: the age of nomad architecture is past: the tent of the wanderer is changed: once more the home of mankind is fixed. But how vast is now the change. Faintly and slowly rise before us the dim outlines of congregated habitations: the abode of man in a new sphere of existence, an existence still in obedience to the laws of his creation—progressive, developing. The first faint rays of civilisation have now fairly dawned above the social horizon. Property accumulated above in its effects its powers and purposes. The aggregate abode of man was now a city,—yes, a city. And what a host of reflections crowd over the thoughtful mind at the announcement. No more the poor dependent on chance, no more claiming his attachment to a locality according to the supply of food, and asking out a subsistence barely more than precarious. No! Man's godlike intellect had now begun to declare its right to render the forces of nature subservient to him, and to summon her to his aid as occasion should require. Commerce had now begun to exert her civilizing influence on him, to extend his faculties, to open new paths for the development of his powers, to increase the sphere of his requirements, and consequently to stimulate his enjoyments. Man had

now become gregarious, and commixture with his fellow man had been beneficial to his nature, and enlarged the circle of his utilities and powers. He had become conscious of a nobler existence, and his works bore the impress of that consciousness. But when we picture to ourselves the now urban abode of man, we must not admit the present as the foreground of our mental tableau. No proud towers, no vaulted domes, no high-lifted columns, no splendid palaces of pomp and wealth and power marked the city of that day; but lowly and humble as it was, undeniably it was a vast advance in the moral history of man; an era of incalculable importance to his future condition and welfare: lowly and humble though it were, it had marked the commencement of an epoch of rapid development, an episode of mighty importance to the future, and of which the posterity of all time was to reap the benefit—the Hagira of civilisation, from whence the chronology of humanity could date: but lowly and humble it was not long to remain. No.

We have said the era of development had begun, and that man's faculties had spread their wings for their universal flight: his destiny lay before him: it remained for him to wing his course towards its fulfilment, to answer the purposes of his creation in contributing his quota to the happiness of his species. Nor does he belie his nature: gradually we see arise on every side significant tokens of advancing prosperity: stately edifices begin to rear their heads proudly above the crowd of meager dwellings: grand, stern, and gloomy, their crude unheavenly masses bore the aspect of that day's humanity, hitherto a block that had received but the few first rough touches of the sculptor's chisel: we read in their rude and simple beauty and massive majesty, their significance, chronicled as it is in records of imperishable granite. As examples of this period of architecture, or, as we have called it, the urban age, we may cite the gigantic monuments of Egypt, her pyramids and propylons, her temples and her tombs. And though the name and lineage of the kingly founders of those mighty structures,—

— Egypt's boast,

Those lofty pyramids which high in air
Rear their aspiring heads
To distant times and Memphis' pride
A lasting monument.

may have passed away, though ages since decay has done its work on all that remained of their mortality, yet on each stone of these edifices is graven in deep cut characters, on the one side kingly arrogance and pride and power, on the reverse, abject submission, despotism, and degradation. Again, we might cite as further examples the recent discoveries in Mexico, Central America, and Yucatan, where similar monuments have been found to exist, and bearing the impress of a condition of society resembling in its broader features that which we have just described, although doubtless of considerably later date. In the deep recesses of the gloomy forests, far from the traces of human habitation, rarely trodden by human foot, where all around is deathlike silence, save when the deepening shades of night draw the conger and jackal from their lair, to waken the dismal echoes with unearthly howls, and the murmurings of myriads of insects and reptiles fill the still, heavy air, entombed in these primeval solitudes, the traveller, as he pursues his lonely way, is startled as these records of the past burst suddenly on his view in these trackless woods, and awaken in his mind memories of a mighty nation now passed away.

And thus it is the same, whether we regard the mighty monuments of Memphis and Thebes, or the ruined temples of Palenque and Uxmal; the same whether on the parched plains of Egypt, or embowered in the sombre gloom of the forests of Central America, reason leads us to similar conclusions: though the nations who reared them are long passed away, they have left behind them, petrified, as it were, the workings of their minds—enduring records of creed, character, and condition—stone facts and silent histories. Reader, has this third age of architecture left no character behind it, no lamp of light to guide us in the

dim obscurity of the past? We pause, and pass to classic Greece.

We have pointed out the specific characters and distinctive attributes of the three preceding ages of the art, and have seen that each successive stage was in advance of the last: we have marked the intellect of man pursuing the "even tenor of its way;" majestic alike in sunshine and in storm, still pressing onwards to the goal of its mighty career. We are arrived at the fourth age of architecture, and pause on the long-immortalised soul of Greece to mark a mightier civilisation than had hitherto existed.

It is not our purpose here to enter into an elaborate description of the minister details of this grand distinctive period of the art, but we will content ourselves with a few observations on its more general features, taking cognisance at the same time of its particular development, whilst we endeavour to convey an adequate idea of its character as connected with the social condition of its era, and to bring it to bear on the object we have in view of demonstrating, as far as we are capable, the simultaneous advance of architecture with the extension of the intellect of mankind. At the same time we must not bind ourselves to the fact that times of architectural and social retrogression have occurred; but we again repeat that it is here our aim to deal with the generalities of both rather than with the individualities of either.

From all that can be gleaned on the subject we will regard it as a fact, that the principles of Greek architecture were borrowed from Egypt, and the closer our investigations we shall probably be the more confirmed in our views that this surmise is correct, and that from the "cradle of civilisation" were gathered the ideas which ultimately led to the realisation of the sublimest architectural conceptions which have ever entered the mind of man, and the remains of which, as long as they endure, must ever call into action the noblest feelings of our admiration whilst there exists within us a spark of appreciation and regard for that which is sublime and pure and beautiful. As in the land of its origin the architecture of Greece probably owes its massive grandeur to that necessity for security which exists in all the earlier periods of society: this distinctive feature of massiveness remained throughout every stage of its development, until its decline, when a foreign stock was grafted upon it, from which time it gradually assumed a more florid character, and Greece no longer boasted of a school that could be called essentially her own. And now let us dwell for a moment on those attributes of beauty for which she has gained so lasting a renown, let us mark the massiveness and purity of her structures, their grandeur and sublimity, and then let us ask ourselves if these convey no ideas of her social condition at that day, if they record no history of the past, if they call up no memories and associations, and lead us from that which was to that which is, and even open the vista of futurity to our imagination.

Turn to the Parthenon—

"The pile

Whose beauty well may claim
Homage from taste and challenge endless fame."

Gaze on its noble, stern serenity,—its severe and sublime proportions. Does no feeling arise in the mind of him who conceived and designed so grand an object? Was his soul a stranger to the nobler aspirations of our nature, and did it not swell with generous pride at its own grand conceptions and lofty inspirations? And there it stands, seemingly an eternal tribute of gratitude to Him who had endowed its designer with a mind capable of such wonderful conceptions.

But not the Parthenon alone is it that stamps this fourth age of architecture with the impress of a majesty no succeeding age has possessed: many other examples might be cited, but all bearing the same mark of exquisite chasteness, purity, and grandeur,—all tending alike to convey the idea of a mighty development of the mind and of a vast social amelioration. Man's first necessities provided for, a breathing time had been allowed, and in the interval the